1774

ELIJAH's *Mantle.*

A Faithful

TESTIMONY,

To

NEW-ENGLAND,

CONTAINING

I.

THE great End and Intereſt of *New-England*, Stated by the Memorable Mr. *Jonathan Mitchel*, Extracted from an Inſtrument of His, which bears date, December 31. 1662.

II.

THE Cauſe of GOD and His People in *New-England*; Stated in a SERMON of the Memorable Mr. *John Higginſon*, unto the *General Court* of the *Maſſachuſets-Colony*, May 27. 1663. [On *Ring.* viii. 57, 58, 59.]

III.

NEW-ENGLAND's True Intereſt, further Declared, in the Words of the Hon. *William Stoughton* Eſq; in a SERMON preach'd by Him, [in the Audience of the *General Court* April, 1668.] when He was a Preacher of the Goſpel at *Dorcheſter*: *From which he was called Succeſſively to many Stations of the higheſt Figure in the* Civil Government, *and when he died was* Commander in Chief *of the* Province.

IV.

THE Teſtimony Finiſhed by Dr. *Increaſe Mather*: Who ſays (I do now, with my Dying Hand, ſign my Concurrence to the above Teſtimonies; and am now in the Eighty-Fourth Year of my Age, and under a feebleneſs in the Valley of the ſhadow of Death, &c.

Highly SEASONABLE to be offered unto the People, now ſucceeding in the NEW-ENGLISH Colonies, for their ſerious Conſideration, at this gloomy Day of darkneſs and Trial: When by artful SCHEMES and Inventions of a Corrupt Set of *Tyrannical Arbritary* Men, our moſt SACRED and RELIGIOUS *Privileges* are in eminent Danger.

BOSTON:

PRINTED by *Nathaniel Coverly*, for *Samuel Whitten*, and ſold by him in MARSHAL's-LANE, near the *Boſton-Stone*.

M,DCCLXXIV.

A Parallel

TESTIMONY,

OF

NEW-ENGLAND,

CONTAINING

I.

THE firſt Emigrants [illegible]
New-England, Moved by the Weight
ing Sin, Peculiar Difficult, Exercis-
ous Care of Providence of Heaven, [illegible]
ters unto, Diſcovered, &c. 1634.

II.

THEIR Due Way of
People in New-England
SERMON of the
Mr. Peter Bulkeley, into the
Court of the Patentees, &c. 1634, 35.

III.

NEW-ENGLAND's Tears [illegible]
former Declension in the Work of
the New-Engliſh Proſpect Exa-

IV.

THE Teſtimony Preſented by Dr.
Increaſe Mather. With Some Of the
ſame, viz. by Dyer, Reed, Tarbox,
Crompton, [illegible]
and Am now in the Preſſe.
Mercy, &c. [illegible]
Death, &c.

Highly Seaſonable to be offered unto the People, now
Succeeding in the New-Engliſh Colony, for
ferous Conſideration at this gloomy Day of Diſtreſs
and Trial: When by vaſt Succeſſes and Increaſes
of a Corrupt Set of Principles, Manners, and
Sabbath, and Religious Profeſſion is in eminent
Danger.

BOSTON:

Printed by Nathaniel Coverly, for Samuel Phillips, and
Sold by him at Phillips's Head, over the Pelham-Street,
M,DCC,XXIV.

TO THE

READER.

THE following Pages exhibit a recognition of our Fore-Fathers pious errand into this wilderneſs, in a brief collection of faithful teſtimonies to the cauſe of GOD and his people here, given at ſeveral times, by ſome of our moſt eminent Worthies; Three of whom are gone to a better Country, that is, an Heavenly, (and the fourth is upon the wing thither, and almoſt there) but their

names

names are precious among the people of GOD on earth, and will be had, " In E- " verlaſting Remembrance." Yet not the authority of their names, but the merit of the cauſe is depended on. We are far from thinking the " authority of any men a ſufficient foundation for our belief or practice in matters of religion" ; but the everlaſting appeal muſt be to the law and the teſtimony : Yet the Memorial here offered, may ſerve for the information of ſome, eſpecially among the Riſing Generation, who are not duely acquainted with

that

that cauſe of God which was the Great End of theſe plantations; or it may excite others, who are at preſent under an indifference, to a more ſerious inquiry into the grounds and reaſons of it; and if it appears to them alſo, upon an impartial conſideration, to be the cauſe of truth and of Chriſt, they will doubtleſs, then count it, not only their duty, but their glory to eſpouſe it. And if it may pleaſe God, (the GOD of the ſpirits of all fleſh! Who alone can turn the hearts of the children to their fathers!) to incline the hearts of the

Riſing

Rising Generation, to continue in those right ways of the Lord wherein their fathers walked before Him, this will be such a happy sign and token, that "He will be with us, as He was with them, and will not leave us nor forsake us", as all that wish well to our Israel will greatly rejoice in.

November 19th,
1722.

The

I.

THE Great *End* and *Intereſt* of NEW-ENGLAND:

STATED *by the Memorable Mr.* Jonathan Mitchel, *Extracted from an Inſtrument of* His, *which bears Date,* December 31, 1662.

THE Cauſe of the people of GOD in New-England, is, religion: That is, the profeſſion and practice of the truths and rules of the word of GOD.

As, 1. KING. viii. 58, 59. *That he may incline our hearts unto him, to walk in* all his ways, *and to keep his commandments, and his ſtatutes and his judgments, which* he *commanded our* fathers.---*The* cauſe *of his people Iſrael at all times.*

MORE

MORE particularly, *reformation* of *religion*. There was religion in the places whence we came. But *New-England*'s deſign in this vaſt undertaking was *reformation*; that is, the avoiding of ſome ſpecial corruptions, and the vigorous and more exact profeſſion and practice of the contrary truths and rules, according to *ſcripture-pattern*.

HENCE, our cauſe is not ſeparation from any thing good in other churches; whether truth of church-ſtate, or any doctrine rightly profeſſed, or ordinance rightly adminiſtred in them.

BUT it is *reformation*, only of what was amiſs or defective in the churches we came from.

YET more ſpecially; if it be aſked, what *reformation*? Or, what particular mainly we are here to ſeek and ſet up *reformation* in? I fully cloſe with Mr. HOOKER's diſcourſe, in his preface before, "Survey of church-diſcipline": That as the prophetical and prieſtly office of Chriſt, was compleatly vindicated in the firſt times of *reformation*: ſo now the great cauſe and work of GOD's reforming people, is, to clear the rights of CHRIST's

CHRIST's kingly office, and in their practice to ſet up his kingdom.

THE kingdom of Chriſt, tho' it be now diſtaſted as a Fanatic notion---by the prophaneneſs of mens hearts, which is ready to catch at any occaſion, to blemiſh it, and to riſe up in rage againſt the intereſt thereof: *Pſal.* ii. 1, 3, 6. Yet the true kingdom of Chriſt, (as the Scripture ſtates it) is glorious, and divine, and that for which GOD will *overturn overturn, overturn*, until it be erected in it's glory; and (ſay men what they will) I will ſtill pray, *Thy kingdom come.*

THE kingdom of Chriſt is, in general, nothing elſe but *the flouriſhing of religion*: Or that whereby the word of Chriſt in the Scripture, (which is called *the word of the kingdom*,) is fully ſubmitted to. In a word, then his *kingdom comes* in it's glory, when the will of GOD is *done on earth as it is in Heaven*: And ſo far that *kingdom comes*, as this *will is done.*

THE kingdom of Chriſt, or the reception and erecting thereof, is more inward and perſonal, in the hearts and particular converſations of men; more outward and public in ſocieties.

THE former is, when any perſons are converted, and helped to walk in new-obedience; though they be never ſo few and obſcure. Thus Chriſt has always had a kingdom on earth. And when this reaches unto many, it cannot but become viſible, in one degree or other, and ſo inſeparable from the latter. Hence the general converſation of Jews and Gentiles, will be the inlet of the greateſt glory of Chriſt's kingdom on earth. Hence alſo, Chriſt has always had a kingdom in ſome degree viſible in ſome ſocieties of men; though ſometimes very thin, low and obſcure, and kept under by corruptions and perſecutions.

THE latter erecting of Chriſt's kingdom in whole ſocieties, (whereby Chriſt is ſeen Ruling all in a conſpicuous and open, in a prevailing and peaceable manner,) was our deſign, and is our intereſt in this country: though with reſpect to the inward and inviſible kingdom, as the ſcope thereof. The public ſetting up of Chriſt's kingdom, and enjoyment of thoſe ordinances and ways of His, which can only be enjoyed in the whole ſocieties, and thot with purity and liberty

was

was our end in coming hither. And this alſo is Chriſt's deſign in theſe latter days; to ſet up his kingdom, in a public and openly prevailing manner, in all the parts and ways thereof.

In the church, Chriſt's kingdom is clearly and gloriouſly ſet up, when only and all his inſtitutions both in worſhip and diſcipline are atteſted and obſerved in their purity and power, according to Scripture-Pattern. *Mat.* xxviii. 18, 20. This is the great cauſe and intereſt of God's people in this country, and was the great end of their undertaking, and hath been the great mattter of their teſtimony, in their Synodical-Acts, and other writtings publiſhed unto the world.

Hence our great duty is to *keep and ſeek all the Commandments of God*, 1 chron. xxviii. 8. in that reſpect; that is, all the inſtitutions and ordinances of his houſe: To hold faſt what we have attained, that is according to Scripture-Pattern therein, and to come up unto what we yet want or are defective in.

Hence alſo thoſe among us, that deſire to ſet up in this country, any of the ways of men's

men's invention (as, *prelacy*, ſtinted *liturgies*, humane ceremonies in worſhip, they will bid defiance to the cauſe and intereſt of Chriſt and of his people, in theſe ends of the earth; and will (I perſwade myſelf) but lay themſelves as potters veſſels under the iron rod. For Chriſt who has taken this poſſeſſion of theſe uttermoſt parts of the earth, will not endure it. Let us go foward to any of thoſe things of Chriſt, that we are wanting in. But to go backward unto thoſe things which we know, and have openly teſtified (*Platform c.* 1. and *c.* 7. ſect. 6.) to be not of GOD, and which we departed from, will be ſuch a wickedneſs as the Lord's jealouſy will not bear withal.

OUR work is not only to depart from men's inventions, but to ſet up (All) GOD's inſtitutions in their beauty and power; that we may exhibit a clear and compleat copy thereof before the world; and that we and ours may have that full enjoyment of GOD, in all his ordinances, that we came hither for.

IN the common wealth Chriſt kingdom is ſet up, when all things therein are ſo ordered, (laws and all civil adminiſtrations) as doth moſt

moſt fitly and effectually tend to advance, promote, and maintain religion and reformation.

LET us faithfully cleave to the whole intereſt and kingdom of Chriſt, and he can make us a burdenſome ſtone to all oppoſers, as he has done hitherto, *Zech.* xii. 3, 5. *Dan.* ii. 44, 45. *Mat.* xxi. 44. *Iſai.* liv. 17. and make good to us, his promiſe to Philadelphia: To keep our door open, and to preſerve us in the hour of temptation that is upon all the world.

II.

THE cauſe of God and his People in *New-England*.

Stated in a Sermon of the memorable Mr. John Higginſon, *unto the* General Court *of the* Maſſachuſets-Colony, MAY 27, 1663.

[2 KING. VIII. 57, 58, 59]

THE cauſe of GOD and his people among us, is, the cauſe of religion.—That every thing in doctrine, worſhip, and diſcipline, be conformed to and regulated by, the rule of the word.

WHEN

WHEN the Lord ſtirred up the ſpirits o ſo many of his people to come over into this wilderneſs, it was not for worldly wealth or a better livelihood for the outward man. The generality of the people that came over, profeſſed the contrary, nor had we any rational grounds to expect ſuch a thing in ſuch a wilderneſs. Though GOD hath bleſſed his poor people here, and there are that have increaſed here, from ſmall beginnings to great eſtates; That the LORD may call this whole generation to witneſs.---*O Generation ſee!* Look upon your towns and fields, look upon your Ships, your habitations and ſhops, and behold your numerous poſterity, and great increaſe in the bleſſings of the land and ſea; *Have I been a wilderneſs unto you?* We muſt needs anſwer, "No, LORD, thou haſt been "a gracious GOD, and exceeding good unto "thy ſervants, even in theſe earthly bleſſings; "we live in a more plentiful and comfortable "manner than ever we did expect." But theſe are but additions; they are but additional mercies: It was another and a better thing, that we followed the LORD into the wilderneſs for. This is never to be forgotten,

that

hat *New-England* is originally a planta-
on of religion. And if any man amongſt
s, make religion as *twelve*, and the world as
hirteen, let ſuch an one know, he hath nei-
her the ſpirit of a true *New-England*
Man, nor yet of a ſincere chriſtian.

AND the cauſe is not ſeparation from any
hing good in other churches. The end of
ur coming hither was a reformation only of
hat was amiſs or defective in the churches
e came from. We diſtinguiſh between the
orruptions and diſorders of the churches,
nd the churches themſelves. So much for
he negative.

Now for the affirmative. If my weakneſs
as able to ſhew, what the cauſe of God and
is people in *New-England* is, according to
s divine original and the native beauty, it
would dazzle the eyes of *Angels*, daunt the
earts of *devils*, raviſh and chain faſt the
ffections of all the *Saints*.

FIRST, THIS was and is our cauſe,
hat Chriſt alone might be acknowledged by
s, as the only *head*, LORD, and *lawgiver* in
is church; That his written word might be
cknowledged as the only rule; That only

and all his inſtitutions might be obſerved and enjoyed by us, and that with purity and liberty, with peace and power.

SECONDLY, I conceive our cauſe is not barely a reformation, but a *progreſs* in reformation; to go on unto perfection. A conceit of having already attained a perfect reformation, ſhould be far from us.---Our Fathers fled into this wilderneſs from the face of a *lording epiſcopacy*, and *humane injunctions* in the worſhip of GOD. Now, if any of us their children ſhould yield unto, or be inſtrumental to ſet up in this country, any of the ways of men's inventions, ſuch as *prelacy*, impoſed *liturgies*, humane ceremonies in the worſhip of God, or to admit ignorant and ſcandalous perſons to the Lord's table; This would be a backſliding indeed! It would be a backſliding to the things which we and our Fathers have departed from, and have openly teſtified againſt to be not of GOD.

THIRDLY, THE union of reformers belongs unto this cauſe; for there is not any one duty more preſſed by our Saviour Chriſt and his apoſtles, than this of an holy and cloſe union among thoſe that profeſs his name.

The

he beſt of men may err; and there ing divers meaſures of light and grace, there nnot but be different apprehenſions in ſome ings: And therefore, where there is not ſo ll an agreement as is to be deſired, it is our uty to forbear one another in love, endeauring to *keep the unity of the ſpirit in the nd of peace.*

THIS is the chief intereſt of *New-England*, he matter of the greateſt importance in itſelf, nd of greateſt concernment unto us. Whatever may be ſaid of our intereſt in other reſpects, yet we may be ſure of this, that here lies our predominant intereſt and cauſe; and he great end for which we came into this wilderneſs, and continue in it.

C

New-England's

III.

New-England's true intereſt, further declared in the words of the Hon. *William Stoughton*, Eſq; in a ſermon preach'd by him, in the audience of the *General Court* April 1668, when he was a preacher of the Goſpel at Dorcheſter:

FROM which he was called Succeſſively to many Stations of the higheſt Figure in the *Civil Government*; and when he died was *Commander in Chief of the* PROVINCE.

THE Diſcourſe is entituled, New-England's *true Intereſt*, from thoſe words, Iſai. lxvii. 8. *He ſaid ſurely they are my People, Children that will not lie; So he was their Saviour.*

THIS we muſt know, that the LORD expects great things of *New-England*, above any nation or people in the world. And his expectations herein are juſt and righteous. FOR

As for ſpecial relation to GOD; whom hath the LORD more ſignally exalted than his people

people in this wilderneſs?——As for *extractions* and *deſcent*; O what *parents* and *predeceſſors* may we the moſt of us look back unto? Through whoſe loins the LORD hath ſtreteh'd forth the line of his covenant to take us in.—As for *reſtipulations* and engagements back again to GOD: What awful public tranſactions of this kind have there been among us;---As to our advantages and privileges in a covenant ſtate, here time and ſtrength would fail me, to reckon up what we have enjoyed of this kind.—And then, as to New-England's firſt ways: What glorious things might be ſpoken to the praiſe of free grace?

BUT, O! what a ſad *metamorphoſis* hath there of later years paſt upon theſe churches and plantations?—It muſt be ſpoken in the name of the LORD, O New-England, thy GOD expects better things from thee and thy children; not worldlineſs;—not an itching after new things and ways;---not a drawing looſe in the yoke of GOD?

ALAS!

ALAS! How is New-England, in danger of being loſt even in New-England? How ſadly may we lament it, that *all are not Iſrael that are now of Iſrael?* The firſt generation have been ripened time after time, and the moſt of them gathered in as *Shocks of corn in their Seaſon*: But we that riſe up to tread out the footſteps of them that are gone before us, alas! what are we? It is a ſad name, to be ſtiled children that are corrupters. *Iſa.* 1. 4. But are we not indeed many of us corrupted, and that which is far worſe, corrupters? How is our wine mixed with water? Many, as we may juſtly fear, would but too ſoon and too eaſily entertain a lie in the worſhip of GOD, and return to the onions and garlick of Egypt again.

THE common intereſt of the people of GOD, and of us the LORD's people in ſpecial, is, the intereſt of practical piety and holineſs; the intereſt of unmixed ſpiritual goſpel worſhip; the intereſt of unity and peace in the ways of reformation: The intereſt of theſe things,

things, and of juſt and righteous liberties in order thereunto; The times are coming and haſtening more and more, wherein faithfulneſs to GOD in all theſe things, will be the moſt glorious crown that can be worn upon earth; a crown upon which it ſhall be graven, *Here is the Faith and patience of the Saints.* This then is the word of the LORD to his New-England churches, *Let no man take his your Crown from you.*

THIS eminent perſon goes on, and earneſtly adviſes the riſen and riſing generation of this land, to make conſcience, not only of being rightly informed in that cauſe of GOD, which we are here wrapt up in, and in adhering to thoſe things wherein the LORD hath hitherto preſerved and bleſſed his churches and people, but alſo of getting a ſight and view of the divine beauty and glory thereof. *And truly ſays he,* As to this cauſe and intereſt of GOD, there can be no other foundations laid than thoſe which have been laid. New-England's true and main intereſt, the cauſe of Chriſt in his

his churches here. It is a fixed and unalterable thing: It is not now to be found out by any new light: Let us take heed of inquiring of, or liſtening, in this matter, unto the determinations and gloſſes of ſuch as have had no underſtanding in the ways of GOD here, but have been grafted in upon *by-accounts*, or move in the *eccentrick orb* of ſome private intereſt, diſtinct from that of the whole. And let us alſo lay down this as a rule, "That whatſo-"ever it is that hath been unanimouſly rejec-"ted and condemned in its claims by the acknowledged moſt eminent reformers in each "age, ſince the apoſtacy of antichriſt pre-"vail'd, this can never in theſe our days, "juſtify its title to that cauſe of Chriſt, that "is to be maintained and contended for.

The

IV.

The Teſtimony Finiſhed

BY

Dr. *Increaſe Mather.*

(Now theſe be the Laſt Words.)

HAVING reviewed the harmonious teſtimony of thoſe three worthies in our Iſrael, our memorable *Mitchel*, our venerable *Higgiſon*, and our Hon. *Stoughton*, unto the cauſe of GOD in the churches of New-England, and the great end of theſe plantations, I do now, with my DYING HAND, ſign

ſign my concurrence thereunto. I am now in the eighty fourth year of my age, and under a feebleneſs in the valley, of the ſhadow of death, wherein the LORD is yet a light unto me, and makes it but a ſhadow of death; and I am every hour waiting and longing for my diſmiſſion to a better world. In theſe very ſingular circumſtances, I am willing to add my teſtimony concurrent with the foregoing, and I do declare, that the principal deſign upon which theſe colonies were at firſt planted was to profeſs, and practice and enjoy, with undiſturbed liberty, the holy religion of GOD our Saviour, exhibited in the *ſacred ſcriptures*, and reformed and reſcued from the inventions and abuſes, which the man of ſin has introduced: And more particularly, to ſet up churches, even of the Aboriginal natives, as well as of Engliſh chriſtians, for our LORD JESUS CHRIST, that ſhall keep themſelves loyal to him, their glorious KING, in his words, giving law unto them; and faithful to the religion of the ſecond commandment; and

nd free from thoſe offenſive things from hich our united brethren, of the Preſbyte- an and congregational denomination in the Engliſh nation have withdrawn themſelves; nd which our honoured and beloved bre- hren, in the renowned church of Scotland, ave aboliſhed and abandoned.

IT was equally deſign'd by thoſe followers f the Lord into the wilderneſs, when it was land not ſown, that the pure and undefiled eligion delivered unto us in the *ſacred ſcriptures*, and exhibited afterwards in our Confeſſion of Faith, ſhould be continually preached and our doctrines of grace particular- ly aſſerted, by *miniſters* of good abilities; and exemplary godlineſs and watchfulneſs, freely and fairly choſen by the churches whereof they are to be the paſtors. And it alſo belongs unto the glory of theſe churches, to be ſo conſtituted, as lively, to exhibit the kingdom of Heaven to the world: Both debarring from their communion ſuch igno- rant and ſcandalous perſons, who can't or won't examine themſelves, as are to be ſhut

out from the city of God: And admitting of all those (though in different perswasions about leſſer points, of whom it may be judged, *That Chriſt has received them to the glory of GOD.* Our foundation is in theſe holy mountains.

It is now accordingly the DYING WISH, of one, that has been about three ſcore and ſix years, after a poor manner, but I hope, with ſome ſincerity, ſerving the beſt of maſters, in the bleſſed work of the goſpel: That the churches may ſtand faſt in the faith and order of the goſpel, and hold faſt what they have received, and let no man take away their crown: And that the paſtors would more diſtinctly from time to time, and with proper inculcations, acquaint the churches with their true intereſt; and thoſe things which will be their beauty and their ſafety. And conſidering the relation which I have heretofore ſuſtained as a perſident for twenty years, it is highly proper for me to leave it as alſo my more particular deſire, that the tutors in our Colleges, from whence the churches

churches expect their ſupplies, would ſee to have the ſtudents well informed in the points, which they muſt know and ſerve, that the work of GOD among us may not be marred by falling into unſkilful and unfaithful hands.

INDEED, I cannot but go away rejoicing in it, that the means which are indefatigably uſed, for the drawing of unwary people into the things that will not profit them, have had ſo little ſucceſs; and that the body of the ſober people throughout the country, ſo far as I underſtand, generally continue to diſcover ſuch a conſpicuous averſion to the things, from the face whereof their fathers fled into the wilderneſs: Though at the ſame time, a too general decay of that real and vital godlineſs, which is to be the main intention of all, is greatly to be bewailed. But there may be danger of another generation ariſing which will not know the LORD, nor the works done by him, and for him, among his people here.

AND

AND therefore from the ſuburbs of tha glorious world, into which I am now entring I earneſtly teſtify unto the riſing generation that if they ſinfully forſake the GOD, and the hope, and the religious ways of their piou anceſtors, the glorious LORD will ſeverely puniſh their apoſtacy, and be terrible from his holy places upon them.

Now, the LORD our GOD be with you, as he was with your fathers: Let him not leave you, nor forſake you. LORD, let thy work appear unto thy ſervants, and thy glory unto their children.

Novem. 10th, 1722.

Increaſe Mather.

The APPENDIX.

IT has been thought, that it may be an agreable and ſerviceable acceſſion unto the foregoing teſtimonies, to add a paſſage extracted from a letter to the famous DURY, compoſed in elegant latin by the renowned Mr. NORTON, and ſubſcribed by more than forty miniſters of the goſpel: Some of them very famous men, in the churches of *New-England.*

WE muſt ingenuouſly confeſs, that then, when all things were quiet, and no threating ſigns of

of war appeared, ſeeing we could not be permitted by the Biſhops at that time prevailing, to perform the office of the miniſtry in public, nor yet to enjoy the holy ordinances without ſubſcription, and conformity (as they won't to ſpeak) nor without the mixture of human inventions with divine inſtitutions, we choſe rather to depart into the remote, and unknown coaſts of the earth, for the ſake of a purer worſhip, than to lie down under an hierarchy in the abundance of all things, but with the prejudice of conſcience. But that in flying from our country, we ſhould renounce communion with ſuch churches as profeſs the goſpel, is a thing which we confidently and ſolemnly deny.

CERTAINLY,

CERTAINLY, ſo far as concerns our ſelves, in whatever aſſemblies the whole company of them that profeſs the goſpel, the fundamentals of doctrine, and eſſentials of order are maintained, although in many niceties of controverſal divinity they are at leſs agreement with us, we do hereby make it manifeſt (which yet we would always have underſtood, ſo as the leaſt part of the truth, according to the nature of that reverence which ought exactly to be yielded thereunto, may be preſerved, that we do acknowledge them all, and every one for brethren; and that we ſhall be ready to give unto them the right hand of fellowſhip in the Lord, if in other things they be peaceable, and walk orderly.

THE END.

9 JU 64